Volume LVIV CHICAGO, MARCH 7, 1907 Number 1

UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

201 West 53rd st
New York January 4th
1907

Dear Old Comerade.
I felt a touch of shame just now when I took up "Unity" because of a whisper that came to me in the question are Jan a dead head for this bright and breezy paper? and are Jan not ashamed of Jourself say "Well this is a new year and I may not see another for I am on my way to the eighty fourth milestone and wanted like to make Good the apostles admonition owe no man any thing" So I enclose my check for ~~ten~~ ten dollars with all the Good wishes for A Happy New Year and as many more as Jour heart can desire as
Jour brother indeed
Robert Collyer

CONTENTS

Editorial 3
Notes 4
UNITY'S Thirtieth Year 5
The Lenten Message 6
One with God—George Vail Williams 6
THE PULPIT—
Some Old Truths in Larger, Saner Light—Rev. Marcellus Warner Darling 6
THE CONGRESS—
The Need of Social Structure in Religion—Charles H. Cooley 8
Unitarianism and Liberal Orthodoxy 10
THE STUDY TABLE—
Notes—E. P. Powell 12
The Watch Tower—W. B. T. 12
THE HOME—
Helps to High Living 13
At Eventide—*Marie Corelli* 13
Luck in Clovers—*William Hamilton Gibson* 13
THE FIELD—
Foreign Notes—M. E. H. 14

UNITY PUBLISHING COMPANY, ABRAHAM LINCOLN CENTRE, CHICAGO

YOU

Have figured it out to send your boy to college. Would he go if you died next year? He has a right to have you figure it out both ways, so that he will go even if you die. Do you appreciate that the boy might feel a little hesitancy in taking the money necessary for his education from his mother's estate if that estate doesn't seem to him overly large? It's easier for him and his mother if you take out a small life policy, payable directly to him in four equal annual installments beginning when he goes to college. It will cost you a little money—but it will give you great satisfaction—and that's the best thing you can buy with money.

When can I show you how little it will really cost?

Through the friendship of Reverend Jenkin Lloyd Jones I have permission to give his name as reference.

FREDERICK W. BURLINGHAM,
Assistant General Agent,
817, 108 La Salle Street,
Telephone Main 1472 Chicago.

CLEANING DYEING

such as

Silks, Satins, Dresses, Suits, Rugs, Lace Curtains and Laces

can be done properly and without risk to the customer by

SCHUMANN & COMPANY
3954 Cottage Grove Av., Chicago
Telephone Douglas 1442

Muir
CHICAGO
ESTABLISHED
1865

Flowers for All Occasions

4647 Grand Boulevard
Phone Oakland 319
3530 Michigan Ave.
Phone Douglas 319-538

IF

You realize that three requisites of a good laundry are

Uniformly Good Work

Businesslike Methods

and

Prompt Service

try the

Anchor Laundry Co.

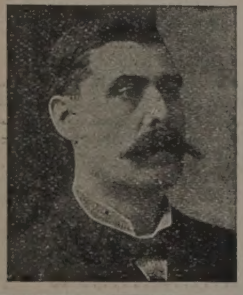
(Incorporated 1893)

4211-4213 STATE STREET

Telephone Oakland 1516

Bernet & Co.

ELECTRICIANS & LOCKSMITHS
Fine Residence Work Especially
3985 COTTAGE GROVE AVE. Phone Douglas 1136



JAMES McGINNIS

PROPRIETOR

Drexel Cab Line and Livery

CABS AND CARRIAGES AT ALL HOURS
CARRIAGES FOR WEDDINGS AND FUNERALS

276 and 278 E. 40th St. Phone Oakland 412

BORDEN'S

Condensed Milk
Fluid Milk
Cream and
Buttermilk

All Bottled in the Country

BORDEN'S CONDENSED MILK CO. 627-633 East 47th Street

Picture Frames WE

Save You One-Fourth on Framing
Are Manufacturers, That's How
Make a Specialty of Regilding
Restore Old Oil Paintings

HOBBS & SUTPHEN, 31 Adams St., Between State and Wabash

It pays to patronize Unity advertisers.

UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME LVIV THURSDAY, MARCH 7, 1907 NUMBER 1

Each child of the nineteenth century is the product of the eighteenth and seventeenth centuries, and all former times. No soul can live an absolute life. Each person is three or four thousand years old. Not only were the features of the modern face wrought out in France, Germany and England, but there also the soul lay and took its shape of sentiment. Our souls are vases, into which the past poured not its ashes, but its faith. —*David Swing.*

Bon voyage to our senior editor in his westward ho, and the kindly indulgence of our readers during this month! Despite some measure of "absent treatment" the loss of our helmsman may be painfully apparent. May the temporary loss help us to value our blessings.

It is not strange that Heaven has generally been pictured as a monarchy and most church government as singularly undemocratic, because the Church represents the most conservative side of human nature and habits of thought, figures of speech, that belong to the monarchical, or still back the patriarchical form of government still obtains. Religion has yet to find its adequate expression in democratic forms of thought and speech, but democracy is the goal of religion as it is of government and education.

Our cover page is fittingly decorated, in this initial number of a new volume, with an inspiring message from our venerable friend and veteran of many truth victories, Dr. Robert Collyer. May his good wishes return to crown his lengthening days, and the memory of his countless golden deeds be a benediction on his head! Once Dr. Collyer was a heterodox and a heretic, but where today is there one who really knows him and does not love him; who has really caught the flash of his genius and heard the deep message of his soul, and not been lifted in sympathetic love to the God in whom he believes?

Mr. Smoot has been accepted as a member of the United States Senate by the decisive vote of 43 to 27. Apparently the opposition did not bring any charge against his moral character or his fitness for the place, did not disprove the legality of his election by the Legislature of the State of Utah, did not adduce any evidence that he came to the Senate "not as the accredited representative of the State of Utah but as the choice of the hierarchy which controls the church and usurps the functions of the State." The crime was committed, if crime there was, in admitting Utah to statehood. So long as Utah is a State and elects men of irreproachable character, in legal ways, to represent her at the Congress of the nation, those representatives must be given their seats.

A correspondent, noting the marked absence of young women at the recent national meeting of the Woman's Suffrage Association in Chicago, said she asked a veteran in the cause, for a reason, the reply came "they are lacking in moral courage, but that is a passing phase so we need not be discouraged." But our correspondent adds, "it seems to me that the intellectual elaboration and social dissipation connected therewith is a more fundamental cause; these prevent the growth of that spiritual attainment which makes strong men and women." However it may be concerning the women in question, the psychological truth of our friend's statement is demonstrated in many ways that dissipation of spiritual force results as a dissipation of physical force does, in incapacity, and the consequent superficial manifestation of power.

The resignation of Senator John C. Spooner means a distinct loss to the United States Senate and to the nation he has served so ably. But the saddest fact, the most serious aspect of the matter, is that he resigned for the avowed reason that he could not afford longer to face the financial problem and keep up the pace of Washington society. Here is a man who enjoys the very highest prestige in the National Congress, is often called the ablest lawyer in Washington, could obtain almost anything in the gift of the President, and has been a leading factor in nearly all national legislation, but who calmly states that a paltry $8,000 is not sufficient income for a man to live on in Washington, so that he must get to his private business to provide for his family and his old age! It may be that socialism has framed a more severe stricture on modern society than this; but where is present day luxury and prodigal indulgence more effectively pilloried than in this dispassionate and sorrowful judgment of a popular statesman?

Probably no word has been more abused and misused than the word socialism. The term was first applied in England to Owen's theory of social reconstruction, and our Webster defines the term as meaning a complete reconstruction of society, or even "a radical social reform which disturbs the present sys-

tem of private property." An esteemed correspondent calls our attention to a recent writer in UNITY who seems to pay slight regard to the content and character of socialism. Two things must be admitted: First, the impeachment which the socialist brings against the present social order is only too true; and, second, the reforms now being wrought out in our National Government and in many of the States are exactly in line with the announced program of socialism. It will not do therefore to identify socialism with anarchy, or to laugh at the theories of this movement which has swept over the earth in recent years, and is today most potent and influential in England, Germany and the United States. That socialism is a panacea for our national ills, a cup of salvation for our diseased democracy, is very far from being demonstrated; but that its message is worthy of most serious and courteous consideration is too apparent to need discussion.

A recent number of *Harper's Weekly* contains a most interesting study of large families, with special reference to the Beecher and Field families in American history, the last representatives of which have recently passed away. There were six or seven of the Field boys; each one of them found greatness in widely different vocations. The history of American reform cannot be written without giving large space to the Beechers. Judged by their effectiveness and ethical power upon their contemporaries, Henry Ward Beecher and Harriet Beecher Stowe must be regarded as pre-eminent in their respective realms of preaching and fiction. The editor of *Harper's Weekly* finds nothing in modern life to match the large family pre-eminence of the Beechers and the Fields, except the Guggenheim brotherhood of New York, where the six or seven brothers have won their way to financial renown. All of them have become conspicuous multi-millionaires. Has it come to this? Must we accept the inference of this popular weekly that the opening decade of the Twentieth Century yields no family greatness in the realm of ideas, no splendid brotherhoods who have become great in the realms of the spirit, and that the yellow metal alone inspires and conspires to pre-eminence? The lament of this editorial over the decay of large families of any kind, except in the homes of squalor and the slum regions of vice, ought to awaken anxieties. The alleged cause is the debilitating power of wealth; great fortunes begrudge the inconvenience, the dangers and the entanglement of children. We venture to carry the apprehension a step further than our contemporary, and suggest that children cannot be successfully reared into great mental power and ethical earnestness on wheels. There is a brooding quality in childhood that requires continuous lodgment; "environment" in its psychic quality cannot be bought ready made or sought by steamship or railroad. Children need the long associations that only the continuous lodgment in one place and with one people can give. The value of mountains, rivers, desert or sea-shore scenery is in danger of being much over-estimated by the parents who can afford the expense; and the value of continuous association, family scenery, particularly the cumulative experiences of school and Church into which the life of the family is set and the associate interests of brothers and sisters are immersed, is in great danger of being under-estimated. The Field brothers and the Beecher children probably contributed more to the education of one another, as they grew up, than did all of the colleges they ever attended. The most lamentable nomads are the millionaire tramps, who are never so restless as when in their own palatial homes, which they have reared at such expense and "decorated" with so much borrowed or purchased taste. A child, like a tree, must be given an opportunity to send its roots deep into the subsoil down where the subterranean rivers flow, the only sure safeguard against drought and hurricanes.

"Unity's Thirtieth Year"

UNITY counts its history by decades. When it reached its tenth year it felt venerable, and probably told its readers so. Its twentieth anniversary was celebrated with becoming gravity. Friends of UNITY, both on the inside and the outside, extended their congratulations, and we pocketed our modesty and published their compliments with a degree of relish, and a larger degree of gratification and surprise for having conquered circumstances enough to be alive at the end of twenty years. However heroic the editorial word may have been at that time—and we are glad it is not at hand now—we suspect that if the inner truth were confessed, we had little hope at that time that the same editor would be called upon to herald in the thirtieth year.

But here we are on the home stretch for a thirty years' celebration. We hope to come in under the wire in good shape on the first of March, 1908. That will be a good time, will it not, either to quit or to take a great strong new hold for a century? Having survived the first three decades, the remaining seven decades ought to be easy; in newspaper work, as in tree-making, Lowell's dictum holds, "In creating, the great thing is to begin."

Whether one year from now we come to a graceful obituary or a cheerful prospectus, will depend on the outcome of this year's activities. The thirtieth in our history, should be a climacteric one. We have survived many crises, not only in the financial history of a small venture, but in the development of thought and the organizations dependent thereon. UNITY began its career in the effort to prove that the Western Unitarian Conference had a mission, and that there was vitality in its contention. With its co-operation, the Conference set up housekeeping, established a secretaryship, and successfully gathered an endowment fund of $25,000 or more. During that co-part-

nership, the sufficiency of the ethical basis of religious fellowship and co-partnership was challenged by the organized Unitarians of the country; it became a "Western issue," which called for its struggle, its degree of bitterness and gentle martyrdom and its commensurate enthusiasm. It is not too much to say that out of this contention and the thought provoked thereby, the "Parliament of Religion," the great event of the Columbian Exposition, came to be. UNITY took that event seriously; it believed that it too, with the fellowship there demonstrated was not the passing whim of an Exposition, but the last link in the logic of rational religion; the inevitable conclusion of the doctrine of evolution and the comparative study of morals and religion inspired thereby. And so UNITY "followed the gleam," assisted in organizing the Congress of Religion, and gladly lent itself to the propaganda represented by that movement. It emphasized its non-sectarian quality, remaining as it always had, with, but not of, all denominations that would accept its service or reciprocate its fellowship. In this service it now finds itself as it enters its thirtieth year.

The story of the material habitation of UNITY during the twenty-nine years of its history is an interesting one. Its first desk was set up at the Christian Union (now the Athenæum) rooms on Washington Street, with Miss Frances L. Roberts, of blessed memory, in charge; from this it moved to the "Channing Club Rooms" at 40 Madison Street; from there to the Unitarian Headquarters at 135 Wabash Avenue; from there to 175 Dearborn Street. After that for a year or two the business end was in charge of Bloch and Newman, and it shared the common desk with the *Reform Advocate*. From this, in due time, the business end found shelter in the sanctum of the Senior Editor, in All Souls Church, and in due time become domiciled in the Abraham Lincoln Centre, which, at last, is an incorporated entity in itself, with a paid up capital of $200,000.00 or more. To all these activities, UNITY has been an important adjunct, an active factor; of them it may well say "all of which I have seen, much of which I have been"; through its twenty-nine years of life it has been the indispensable chore-boy and ready message bearer, and to a great degree the message maker. Or, changing its sex, we may say that it has always been the Cinderella, who has tended to the home fire, whose services have been gladly received, its existence confidently assumed, and its perpetuation taken for granted.

But there has always been a loyal few, a faithful remnant, a valiant "old guard" that has stayed close to it and true to it. And however poor in material things UNITY may have been and now is, it has ever been rich in human love and strong with the courage of conviction, upheld by such as Frances Roberts, Ellen Leonard, John Learned, S. S. Hunting, John Chadwick, Henry Simmons and their fellows and the loving readers, who, like the just-departed Isabella Beecher Hooker, from a distance have kept their vigil and signaled their cheer and their co-operation through all these years. Hence UNITY is alive to disprove the good-natured implication that it was a "personal" organ, or that it has lived and will die with a certain group of personalities. If its twenty-nine years have proved anything, they have proved that the contention of UNITY, as expressed in its motto, "FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION," is a triumphant one. These words represent foundation verities, and the cause they represent is bound to triumph.

It is too early to speak of the thirtieth anniversary now. Indeed we have not yet begun to dream of that day. "Sufficient unto the day is the evil thereof," is a maxim which has been severely applied to affairs at the UNITY office.

But it would be interesting, if a year from now we could have some testimony from those who welcomed the babe in its swaddling clothes, and others who from time to time made its acquaintance and have entered into its life.

How will we celebrate our thirtieth anniversary, the first issue in March, 1908? Suggestions are in order. Will it be a good place to stop or a good place to take a new hold on life? Will our readers help us answer?

This editorial is written at Lexington, Kentucky, which may account for the race-horse figure of speech in it. The Senior Editor is off on his March escape which will carry him as far afield as Phoenix, Arizona, but never beyond the limits of the UNITY cause and fellowship.

The Lenten Message

The prosaic world has little appreciation of the lenten ritual and little understanding of the deeper reaches of the lenten truth. So long as the few weeks preceding Easter are limited to mere formal observance, to abstaining from meat on Wednesdays and Fridays and obeying a prescribed formula of ecclesiastical ritual, the world of common life will neither appreciate its message nor be greatly influenced by its coming. But fortunately there is a deeper and more universal note in the lenten anthems as well as the Easter Carols. The real gift of the lenten season is in the nurture and culture of the higher life of the soul. What the Sabbath is to the week the six weeks preceding Easter is to the whole round year—the occasion and opportunity for distinctly spiritual communion and culture, the time that demands and impels the opening of windows in the soul for the visions and inspirations of mountain heights.

Undoubtedly it is true that "every day is a holy day" and that man can worship his Maker as fittingly on Monday as on Sunday; the only trouble is that he fails to find the time and the opportunity. It is likewise true that any summer season can be used as fittingly for self-discipline and the culture of the higher life as the weeks preceding Easter, but this possibility

does not lessen the need or the importance of this season of refreshing and holy aspirations.

He is fortunate among men who has not need from time to time to grapple with his passions and curb his appetites, that his soul may not be given into the keeping of his senses and that the fruits of the spirit may not be lacking on the altar of his inner life. However we may account for it, it is a fact all too patent that "the trail of the serpent" is over all human life. Not the least of human blessings is the day and the season for entering the judgment hall of one's soul to condemn the evil, cast out the impure, and lift the deepest needs of life in earnest prayer to God. Not the old crucifixion of the body, not the up-rooting of normal human affections and desires, but the bringing of the body under subjection, the winning of spirit mastership, the development of the better and truer nature, the culture of the Godlife in the human soul; this is the lenten message and the season's priceless gift. C. A. O.

One with God

I sail the raging sea of life,
Health, strength and peace are mine,
For in my soul I feel the thrill
Of love and power divine.
Tho' mighty waves assail my bark
They all obey my will,
I've but to utter 'mid the storm,
The mandate: "Peace be still."

Upon the field in freedom's cause
I stand in armor bright,
The lance of Justice in my hand—
To battle for the right.
I know that viet'ry waits for me
Tho' men and fiends assail,
The mighty sword of truth I wield
Was never known to fail.

With head erect and tireless feet
I tread the dark abyss;
Serene I walk amid the gloom
Where fiery serpents hiss.
But savage beast and slimy snake
Acknowledge my control,
The boundless universe is mine—
For God is in my soul.

I stand before the furnace door
And breathe its blasting breath,
I plunge into the raging flames
Where lurks the kiss of death.
But manhood in the furnace glow
New glories shall unfold,
For fire consumes the worthless dross
And proves the precious gold.

I don the martyr's scarlet robe,
I climb the scaffold high,
"The cup of death" I shall not taste—
For martyrs never die.
The "kingliest kings" that tread the Earth
'Are always crowned with thorn,'
'The darkest hour of all the night,
Comes just before the morn.'

A miniature of all—am I!
A spark of "The Divine,"
And in each spark, the glories of
The parent flame must shine.
My feet shall tread the radiant way,
The great and good have trod;
I claim my heritage divine—
For I am *one with God!*

GEORGE VAIL WILLIAMS, *Gloversville, N. Y.*

THE PULPIT

Some Old Truths in Larger, Saner Light

SERMON BY MARCELLUS WARNER DARLING, PREACHED IN CONGREGATIONAL CHURCH, GLENCOE, ILL., SUNDAY MORNING, JANUARY 13, 1907.

1 Cor. 13; 9-10. We know in part and we prophecy in part. But when that which is perfect is come, then that which is in part shall be done away.

St. Paul is here setting forth the cause and the conditions of progress; the tone progress of the race; why progress comes, and how progress comes. It all comes, as he would say, because we come to have broader and surer knowledge. There is light ahead, and we are impelled to move forward into that larger, truer light. We know in part, our knowledge is partial and incomplete. It was true then and it is true now. And, accordingly, we prophesy, that is, we discern, in part only, our reasoning is incomplete. But when that which is perfect is come then that which is in part shall be done away. (We take a step forward and upward because there is the light of a larger and better knowledge ahead.)

St. Paul illustrates this out of his own experience. When he was a child he spoke as a child, he understood as a child, he thought as a child; but when he became a man with larger and surer knowledge, he put away childish things. So can we say the same. When we were children we thought and spoke about Christmas and Santa Claus as children, but when we were grown up we rose naturally and easily above these childish conceptions into a new, a larger and saner conception of Christmas. Christmas remains but in a larger light. So it has been with some of the more cardinal doctrines of Christianity; they remain, but in larger, saner light.

It would be easy to point out how this law and condition of progress holds on in other things beside religion. Fifty years ago diphtheria claimed its victims wherever it went. But with better knowledge diphtheria is no longer the dreaded, fatal disease it once was. Fifty years ago electricity was a plaything, a mere plaything, but with broader, saner knowledge this invisible, intangible force does the work of a million of men, without complaining, is never tired, never hungry, and never lags on its way.

But in religion people are more conservative and they ought to be more conservative, in a matter so vital as religion. They want to be sure it is better knowledge, and they ought to be sure it is better knowledge before they step forward.

It is my purpose this morning to apply this law and condition of progress to matters of religion. For it is here, to religion, that St. Paul evidently intended his statement should apply. It is the religious point of view which he has distinctly before him.

The changes which have taken place, and are still taking place, come out of these very conditions, a broader and a truer knowledge of the great facts on which religion primarily rests. We see light ahead, and we are moving forward into clearer, saner light. And it is because I believe this I do not hesitate to speak as I do.

These changes are not abrupt, they are not revolutionary, they are not dangerous. They are natural, they are inevitable, they must come because they are in the line of inevitable progress. These changes may seem great, and they are great, but they are not abrupt, and they are not dangerous. They are rather a shifting of emphasis from one phrase to another phrase

in the same proposition. The old truths are here, but they are in a larger, saner light.

We are not giving up something without gaining immensely more than we are giving up. We are giving up things which are no longer real and vital to us, to gain in their place a fresh and a strong grip on the real, the vital and practical things of religion. We are gaining in the things which make for a truer faith, a larger hope, and a more perfect incarnation of Love in these our human hearts. If you believe this as I believe it, you would not be true to your better selves if you did court and covet earnestly these clearer and these saner conceptions of the religion which Jesus taught and exemplified.

Let me try as clearly and as briefly as possible to set the old and the new side by side, and you shall see which you prefer, whether to go backward into the mists of unreality or go forward into clearer light.

The first relates to our thoughts of God. Here, in our thoughts about God, is the one great change which has wrought nearly all the other changes. Man's thought of God is so central and so pervasive that it gives form and color and movement to almost the whole realm of man's life and activity. As the sun in its orbit guides, controls, warms and lights every planet and every minutest object in the solar system, so man's thought of God pervades, guides, warms and lights the whole sphere of man's life and activity.

It is therefore not at all strange that as men came to think differently about God they came to think differently about the doctrine of the atonement, about future retribution, and about a dozen other things. When we were children we thought as children about the stars, we spoke as children, but when larger, truer knowledge came, we rose above these childish thoughts to a nobler and a truer conception of the stars and the whole universe of God.

Formerly men figured God after the image of a king and sovereign. God was angry, his wrath was kindled and burned against men like the continuous consuming fires in the valley of Gehenna. He must be placated with offerings and sacrifices. God could do as he pleased. He was under no moral obligation always to do right.

This was the cold, merciless argument of most of the theologians. It was drawn largely from the image of God as an irresponsible king, largely from the Old Testament. Christ's own teachings concerning God seemed not to have been taken into account, strange as it may seem to us today. The larger element in the thought of God was his vindictive wrath under no moral obligation to do justice or right.

Now all this is changed, actually changed in the thoughts of men, whether they are willing to own it or not. And, mind you, the change has come from shifting the emphasis from the conception of God as King to that of Christ's own teaching concerning God. Now, the God of the universe is our God. God is our Father; God is Love; God pities us; God loves us; God cares for us; God suffers for us to redeem us out of sin and low living, while yet he judges us, and by no means will allow the guilty to escape. The God of the universe must do right. We simply cannot think that God, the God whom Jesus reveals, is capable of anger and wrath. It would belittle God and dethrone him. Indeed, it has dethroned this conception of God.

But God remains, God is present in his world. Evolution is simply God's way of doing things, and becomes the testimony of God's continuous presence in his world. God remains, but the emphasis is shifted from the wrath of a King to the love of a Father. Choose ye this day whom ye will serve, God as King or God as Father.

Not only is there no loss in passing from King to Father, but there is a distinct and a positive gain. God again becomes real to us, and the thought of God a perpetual delight in our souls.

And how have we come to the truer, saner conception of God? We have come through a broader and a surer knowledge of the universe. We have come to it through the examples of noble men. Was not Abraham Lincoln, with all his love for man and his justice for men, was he not a nobler, better being than God was thought to be two hundred years ago? But most of all, we have come to this saner conception of God through the direct and positive teachings of Christ. When that which is more perfect is come, then that which is less perfect shall be done away.

Our second thought relates to Christ.

The thought in our thought about God has manifestly changed our thought about Christ and his mission to the world. If God as Father is incapable of wrath and anger, if God is love, then the emphasis is shifted from Christ as a sacrifice to appear an angry God to Christ as the manifestation of God, manifesting forth the love, the mercy and the just judgment of God. Christ becomes the revealer of God. Christ also becomes our loving brother, our living example and more truly our Lord and Master, because while he was divine he yet was human, and is touched by a feeling of our infirmities.

Instead, then, of thinking of Christ as a judge turning millions of feeble human creatures away, on the one hand, into everlasting torment, and on the other hand into everlasting bliss, let us think of him as coming to tell us: God is your Father, God loves you, God suffers for you, and because he loves you he will judge justly and righteously. Retribution springs not out of wrath, but out of the love that will not let us go wrong.

In the third place, let us note the changes which have taken place in regard to the so-called doctrines of the Trinity.

Formerly we were taught there were three persons in the Trinity, Father, Son and Holy Spirit. And each in his place was God, fully and distinctly God. Yet there was but one God. This was the enigma, a strange enigma for people who have studied arithmetic, how one could be three and three could be one. Even when I was a child and thought as a child I put away this enigma, put it away waiting for better knowledge; and I am still waiting.

Now, we conceive the doctrine of the Trinity, as nearly as I can state it, in about this form. There is one God and only one. The one same God is over all; through and in us all. The same was manifest in Jesus Christ, incarnate, that is, "infleshed" in Jesus Christ, full of grace and truth. But Christ is not the only incarnation of God. God is incarnate, in lower degrees, in everything he has created. Christ is divine. There are degrees of divinity. But there are not two kinds of divinity. Christ is simply the highest incarnation, the highest possible manifestation of God, God speaking to us through personality like unto our own.

But God is also manifest in human hearts. This is that particular manifestation which takes the name of the Holy Spirit. But it is all one word, the same God and Father of us all.

Who does not see that in this change no harm is done to true religion? And who does not see that it conforms to both scripture and to common sense of mankind? Besides all this, does it not come to us with a sense of truth and reality which bespeaks a more vital hold on the heart of humanity?

The changes which have taken place in regard to the Bible are more generally recognized.

Formerly the Bible was all literally inspired, all equally inspired, all without error, and by inference all equally valuable. This view led to strange uses of the Bible, and stranger doctrines founded in particular verses of the Bible.

But now a broader and a truer knowledge of the facts about the Bible, and the facts in the Bible have led to other conclusions. And it seems strange to us now that in the face of plain facts these former teachings concerning the Bible ever prevailed and held on so long. Still the Bible remains as the great book, the inspired message. It is clearly the inspired record of the religious experience of a race peculiarly endowed with a vivid sense of God and God's high calling to men for right living.

These changes are manifest also in our thoughts about the future of the soul. Larger and saner conclusions have come to take the place of doctrines once taught, both repellant and unreasonable to every sane and sound mind. Formerly it was taught that the soul went to either one extreme or the other. There seemed to be no middle ground and no graduation of blessing or retribution. The retribution was something so terrible, so dreadful, so vindictive, that men shuddered under it, and through sheer fear took refuge in religion, took refuge in this because they had nothing better offered them. But no sooner had men come to change their thought about God, from that of King to that of Father, than the whole scheme of future rewards and punishments fell to pieces. And the trouble has been in recent days to get men to think there is any retribution at all for sins of the most sinful sort. The pendulum, long forced to one extreme, has swung to the other extreme. But the great truth remains and will always remain: "Be sure your sin will find you out."

It is not an easy task to put the old and the new side by side without some seeming injustice. But in the general lines which I have drawn I am sure you will find an approximation to the real truth.

This is a sermon with an object, more than with a subject. That object has been to help you to see what I long have seen and felt that in shifting the emphasis from the old to the new we are coming out into a larger, a clearer and a saner light. Let no fear haunt you. These changes are not abrupt, they are not dangerous. They are real and inevitable; they must come; they already have come.

"When that which is perfect is come, then that which is in part shall be done away."

Learn these two things: never be discouraged because good things get on so slowly here, and never fail daily to do that good which lies next to your hand. Do not be in a hurry, but be diligent. Enter into the sublime patience of the Lord. Be charitable in view of it. God can afford to wait; why cannot we, since we have him to fall back upon? Let patience have her perfect work and bring forth her celestial fruits. Trust to God to weave your little thread into a web, though the patterns show it not.—*George MacDonald.*

THE CONGRESS OF RELIGION

Have we not all one Father? Hath not one God created us?

REV. C. A. OSBORNE, Secretary.

To whom all contributions for this Department should be sent.

The Need of Social Structure in Religion

ADDRESS BEFORE THE ANN ARBOR FELLOWSHIP MEETING, FEBRUARY 21, 1907, BY CHARLES H. COOLEY, PROFESSOR OF ECONOMICS AND SOCIOLOGY, THE UNIVERSITY OF MICHIGAN.

In the religious sphere as in every phase of society our time is one of confusion in institutions and of recurrence to human nature. The most notable books of the day in this field are, first of all, studies in religious psychology. Perceiving that the question has come to be one of the very being and function of religion they ignore the elaborate discussions of particular doctrines, polities or sacraments which until recently occupied religious thought, and seek a foundation in the nature of the human mind.

I do not wish to follow these researches in detail. Their general outcome is reassuring, and gives us a view of religion something as follows:

It is primarily a need of human nature, centering perhaps in the instinctive endeavor to make life seem rational and righteous. As thought it is belief regarding the power underlying life and our relation to it. Conceptions of God and of other divine agents serve us as symbols—relative, like other symbols, to our state of thought—of this hidden reality. As feeling, it is a various body of passion and sentiment associated with this belief; such as the sense of sin and of reconciliation; dread, awe, reverence, love and faith. And religious action is such as is, in one way or another, the expression of this thought and feeling.

The pertinent question, for our purpose, is that of the social organization of these phases of human nature.

Religion, like all the higher life of man, lives only by communication and influence. Its sentiments are indeed planted deep in human nature, but the soil in which they grow is some sort of fostering community life. Higher thought and sentiment—call it intellectual or spiritual, or what you will—does not come to us by any short and easy road. It is its nature to require preparation and effort, to be the difficult and culminating product of human growth. And this growth is quite as much that of the social order as a whole as of individuals. The individual, cut off from that higher structure of suggestion that the aspiration of the race has gradually prepared for him, is inevitably lawless and sensual; his spiritual impulse can hardly be more than a futile unrest—just as the untaught impulse of speech, in a deaf and dumb person produces only inarticulate cries. A great deal has been said of natural religion; but if by this be meant a religion achieved *de novo* by the individual mind, there is no such thing. All religion, all religious sentiment, is more or less distinctly traditional.

We find, then, that the religious life always rests in fact upon a more or less elaborate conventional structure. Sentiment lives and grows by communication, and the higher sentiments now possible to us are subtly evoked and nourished by language, music, ritual and other time-wrought symbols. And even more obviously are ideas—of God and of the larger being, of religious observance, government and duty—matters of communal and secular growth.

The root problem of the church—as indeed in a sense of all organization—is to get the use of the symbol without its abuse. Man cannot hold his mind to

the higher life without a form of thought, and forms of thought imply tradition and institutions, which, in turn, are apt to enchain the spirit. "Woe unto thee thou stream of human custom," cries St. Augustine, "who shall stay thy course? How long shall it be before thou art dried up? How long wilt thou carry down the sons of Eve into that huge and formidable ocean, which even they who are embarked on the Tree can scarce pass over?"

The iconoclastic fervor against formalism that usefully breaks out from time to time should not make us imagine that religion can dispense with institutions. There is in religious thought at present much of a kind of anarchism which, in the justifiable revolt against the pretensions of authority, is inclined to overlook altogether the importance of tradition and structure. Perhaps we may cite Emerson as an anarchist of this sort; he saw the necessity of institutions, but was inclined by temperament and experience to distrust them, and to dwell almost wholly upon freedom.

Is it not the fact, however, that the progress of religion has been less in the perception of new truth than in bringing it home to the many by organization? There is perhaps little in religious thought that was not adequately expressed by occasional thinkers millenniums ago. The gain has been in working this thought into the corporate life. The great religions —Buddhism, Judaism, Christianity, Mohammedanism —are nothing if not systems; that is to say, although based on primary needs of human nature, their very being as wide-spread religions consists in a progressive social structure, adapted to the changing state of society, through which these needs are met and fostered. Thus the appeal of Christianity to the human mind may be said to have rested, in all periods, partly on the symbolic power of a personality— so idealized and interpreted as to be in effect a system as well as a man—and partly on a changing but always elaborate structure of doctrines, ritual, polity, preaching and the like. Take away these symbols and there is nothing distinctive left. And if the whole is to go on, the system of symbols, again renewed, must go on too. No more in religion than in any other phase of life can we have an inside without an outside, essence without form.

Take the matter of creeds. The existing creeds, formulated in a previous state of thought, have lost that relative truth they once had and are now, for most of us, not creeds at all, since they are incredible; but creeds of some sort we must have. A creed may perhaps be defined as a settled way of thinking about matters which are beyond the reach of positive knowledge, but which the mind needs to think of in some way—notably, of course, about the larger life and our relation to it. For the majority, who are not metaphysicians, it is mere waste and distraction to struggle unaided with these problems; we need a chart in this sea, a practicable form of thought to live by. That competent men should devise such forms of thought, consistent with the state of knowledge, and that other symbols should grow up about them, is as natural and useful as any other kind of invention. We need to believe, and we shall believe what we can. John Addington Symonds declares "that health of soul results from possessing a creed," and his own sufferings in trying to make one out of the scattered materials of his time are typical of those of a great number of sensitive minds, many of whom have been harassed into despair and degradation. Without some regular and common service of the ideal, something in the way of prayer and worship, pessimism and selfishness are pretty sure to encroach upon us.

Those who teach truth in its mere abstractness can never take much hold of the general mind, and success awaits a teaching which is intellectually sound— that is, consistent with the higher thought of the day —and at the same time able, by a wealth of fit symbols, to make itself at home in all sorts of plain minds. And it is just this that is apt to be destructively wanting in a time of intellectual and social change.

The creeds of the future are likely to be simple. In all institutions there is a tendency to exchange formulas for principles, as being more flexible and so more enduring. The nearer you can get to universal human nature without abandoning concreteness the better. There is coming to be a clearer distinction of functions between metaphysics and worship, which may enable each to be enjoyed to the utmost without being unnecessarily mixed up with the other.

The less intellectual a religious symbol is the better, because it less confines the mind. Personality is the best symbol of all; and after that music, art, poetry, festivity, and ceremony are more enduring and less perilous symbols than philosophy.

I wish particularly to emphasize the fact that sentiment is a more permanent element in religious structure than idea. Sentiments change like ideas, but not so much and not so evidently; and the essential exercises of religion for the mass of men are those which awaken higher sentiment, especially those good works in which, chiefly, the founder of Christianity and his real followers have expressed their religious impulse. These also are symbols, and the most potent and least illusive of all.

It is indeed a general truth that sentiment is nearer to the core of life than definable thought. As the rim of a wheel whirls about its center, so ideas and institutions whirl about the pivotal sentiments of human nature. To define a thing is to institutionize it, to draw it forth from the pregnant obscurity of the soul and show just how it appears in the transient color of our particular way of thinking. It is a general truth that definitions are short-lived.

It would add to the power of the Christian Church if it would acclaim as Christian all whose lives express a higher spirit, and make their example a part of its own structure. Nothing, perhaps, has injured it more than standing apart from, or even opposing, on merely intellectual grounds, persons and activities in which common sense recognizes this higher spirit. In this way the church has largely ceased to be identified, in the minds of plain people, with the higher life. If Christ himself were to appear to-day would not the church say to him, "You seem to be a well-meaning man in your way, but why don't you become a Christian?"

If he did appear might he not conceivably express himself somewhat as follows: "It is of no importance what you think of my personality of 1,900 years ago, save as it may help you to gain that spirit in which I tried to live. Of that you must judge for yourselves. Use me as you can; but do not neglect those nearer, and so, perhaps, more intelligible examples in which the same spirit now works."

It would seem, then, that religious structure, to be adapted to modern needs, should be:

First. Simple and flexible, especially on the intellectual side.

Second. It should be chiefly an organized culture of higher sentiment and of social service.

Third. It should make free use of contemporary personal example.

We are moving, I imagine, towards a differentiated unity, in which the common element will be mainly sentiment—such sentiments as justice, kindness, liberty and service. These are sufficient for good-will and coöperation, and leave room for all the differentiation of ideas and methods that the diversity of life requires.

On the whole the church, with whatever faults, is one of the great achievements of civilization. Like the body of science or the modern system of transportation and manufacture, it is the cumulative outcome of human invention and endeavor, and is probably in no more danger of perishing than these are. If certain phases of it disappear, we shall no doubt find that their sound materials are incorporated into new structure.

UNITARIANISM AND LIBERAL ORTHODOXY.*

Meadville Theological School, Feb. 1, 1907.

DEAR MR. OSBORNE: In trying to answer your question I am attempting an unusual task, inasmuch as I am more inclined to think of the resemblance between liberalism in orthodox churches and Unitarianism, than the difference; nevertheless I will make the effort since you ask it.

In the essence of Unitarianism as distinguished from liberal orthodoxy I seem to find:

(1) A greater positiveness. For Unitarianism the negative work has been done for a considerable period of years. The higher criticism, both in the New Testament and the Old, is freely admitted. The leadership of Jesus is accepted because of his priority in the spiritual realm, not on the basis of a supernatural nature. The sermons of Unitarian ministers deal, therefore, in the main with the realization of the kingdom of God.

(2) A greater frankness, in theology. It is for the Unitarian, not one thing in his sermon and another thing in his prayer and another thing in his confession of faith and still another thing in private conversation with a friend. He is not apt to befog his mind with over-subtle distinction between truth which he is permitted to hold for personal delectation and truth which he may proclaim to his people. He is more concerned that his written confession of faith should square with his belief than that his public utterances should square with the creed which he has sworn to defend. To remain the minister of a church whose creed his reason repudiated seems to him something akin to the sin against the Holy Spirit.

(3) A wider catholicity and a larger hospitality. The Unitarian hates sectarianism, even while he feels it necessary to preserve the single church organization which will admit him to the pulpit. He seeks for the reunion of Christendom, not on the basis of the acceptance of his theology, but on the basis of liberty enough so that he may be true to himself. This freedom which he demands he also accords. He excludes no one, though the inter-church federation will have none of him. He is not kept busy pointing out why the progressive views which he has adopted are *not* Unitarianism. Between destructive and constructive criticism he knows not how to distinguish.

And this brings me to the point which you may have had in mind in your inquiry, namely, that so far as I can discover there is no doctrinal difference between Unitarianism and liberal orthodoxy at all, except insofar as what liberal orthodoxy is becoming Unitarianism is.

Perhaps this will seem to you bigoted and one-sided. I am well aware that it does not cover all the facts. Some Unitarians are not what I have said. They frequently make of their freedom a stumbling block when they are fresh from orthodoxy. And I am far from desiring to cast a slur on any of my brethren in orthodox ranks who I know are just as free and broad and as catholic as myself—or more so. What I have been dealing with is facts and tendencies in the large.

FRANKLIN C. SOUTHWORTH.

*The OUTLOOK CONFERENCE recently discussed the question "How does liberal orthodoxy differ from Unitarianism," and the secretary wrote to a few prominent Unitarian ministers asking them the question as a contribution to the discussion. Although these letters were not written for publication, we feel sure their authors will not object and the discussion is both interesting and helpful.

C. A. O.

Jamaica Plains, Mass., Feb. 2, 1907.

MY DEAR MR. OSBORNE: I fear that I am the last man to whom you should come with the puzzle about the difference between the "liberal orthodox" position and the "Unitarian." I am no denominationalist, and I regret the Unitarian name, although as to its suggestion of unity I see a saving possibility in it. Of course, the Unitarian issue has disappeared. You can't take sides and discuss on a subject when no one can tell you what he means! Professor Paine, lately of Bangor Seminary, ought to have made this clear to any one who cares enough for the supposed issue to read a book about it.

I suppose that there is a difference of tendency or emphasis between the men in the quite free churches, known as "Unitarian," and the leaders of the advanced movement in the "orthodox" churches. The weight of certain great and ancient traditions and sentiments holds the latter back from the perfect freedom of expression which their premises would probably require. Mere sentiments and traditions tend also to obscure from men's minds the clear sight of the conclusions to which their premises lead.

The crux of the whole matter is in the doctrine of "Christ." Was the Jesus of Nazareth a preëxistent divine being, in a sense at all different from any other person in history? Was he a "supernatural" man, while others were only natural? Especially are his words (if you really know them) authority for matters of modern or universal thought and conduct aside from their general reasonableness. Thus, would you believe that there is a "sin unto death" unforgiveable by God; or that there is a realm of demons; or that men are divided at death (if not by nature at birth) into two opposite classes, the sheep and the goats—merely because Jesus quite evidently taught these things? Would you think that it was well for Jesus to denounce the Pharisees as hypocrites and children of hell (Matt. 23:15), or to whip the sellers of temple offerings (really necessary to the bloody temple worship) out of the temple, when today none of us approve such denunciations, or such violent assertion of authority? The truth is, all of us modern men have premises which bid us in the name of truth and of humanity to throw the same peerless light upon Jesus' words and reported acts as we throw on Luther's, or John Burns', on Lincoln's, and therefore frankly to say what we find and what we think. We modern men are accustomed to think of a universe, whereas we find in the New Testament a vast survival of dualism, with its antagonisms, but of this strain in the Christian origins we see the natural growth of persecution, and the habitual defense of war and of the common prevailing peneology.

Now, I do not say that all "Unitarians" recognize the new issues that present themselves in the thought of a divine universe and in the ideal of a religion of good will, casting out all hate and forbidding the self-indulgence of denunciation, assuming, therefore, that all men are normally and potentially the children of God—the new pedagogy! I observe that tradition and sentiment make pretty nearly all the people who have been brought up with the Christian tradition shy of treating Jesus as an actual man, though we all have to confess that this is what we believe. But the "Unitarians" (if we must use the word), whom I know best are all in active motion under the impulse of the free spirit of truth; whereas, very progressive men of the "liberal orthodox" school still tend to a kind of sentimental Christology (as if Christ were their name for God!) and wish the world to believe (witness Lyman Abbott) that a great gulf separates them from the error of Unitarians! They will never tell the world what this error is!

CHAS. F. DOLE.

Third Unitarian Church, Chicago, Feb. 1, 1907.

MY DEAR MR. OSBORNE: You ask me to say a word upon the difference between Liberal Orthodoxy and the essence of Unitarianism? My answer will not of course adequately cover the ground, but I may offer some suggestions. The question is not, I think: "What's in a name?" We believe, I trust, "That which we call a rose, by any other name would smell as sweet."

Yet while I perhaps understand what is generally meant by liberal orthodoxy I wish to point out that in my opinion there is no such thing. A person may be orthodox or liberal, but each term is exclusive of the other. Taking this viewpoint the question above resolves itself into the difference between liberals who attend orthodox churches and Unitarians.

In general it may be said that liberals attending orthodox churches are by no means as free as Unitarians, from their very associations and apparent acknowledgment of the old theology. A minister told me once that he kept the creeds as fireplaces, but used advanced thought for the steam heat of his church. This is a holding back with one hand and clinging to

ancient forms, and a reaching forward with the other; so it is, in a measure, when a so-called liberal is in an orthodox church.

The whole question resolves itself, as I see it, concerning the difference in the essence of belief of individuals who are more or less entitled to the term liberal and who attend orthodox churches when compared with Unitarians. In some cases the belief may be more or less identical. Unitarianism rests upon the individual realization of God through reason and the deepest longings of the heart. It recognizes science as the handmaid of religion. There is no antagonism between the two. This is comprehension of life through evolving knowledge and the finest and sanest emotion.

Take the valuation of Jesus for an example. Undoubtedly many liberals in orthodox churches regard him as more than man and less than God, but not God. This position was formerly held by Unitarians and perhaps is even now to a limited extent. But most of us give him the glory of manhood. The later phase shows an evolution in Unitarian belief in this one point. The essence of Unitarianism is an evolving, rational faith. It has no finality; it never reaches a goal. Truth is infinite. Unitarians are pioneers in religious thought. Unitarianism, as has been said, is an atmosphere.

Now perhaps the great difference between the liberal in an orthodox church and the Unitarian, as I have said in part, is that while the former has disregarded myth and legend and is following the truth which shall make free, yet from the very fact the liberal is in an orthodox church there is not the freedom found in Unitarianism. There is not the fearlessness in the whole situation, naturally, that is realized in a group of people who are openly cut loose from dogma and who are willing to bear the criticism that comes through not accepting or apparently accepting this very orthodoxy. I repeat that there are undoubtedly many Unitarians in other churches. The essence of their belief is sometimes only akin to our evolved views, sometimes nearly or wholly identical. But from their very position they cannot as a rule be progressive Unitarians.

Let the liberals in orthodox churches come out and then let us see where orthodoxy stands. Let us not confuse the two. But as long as a liberal, so-called, remains under the orthodox flag, the emblem of such a one and on the flag should be orthodoxy and not liberalism, or else away with orthodoxy. Personally, I believe the world would be greatly advanced if all liberals in the orthodox church emerged from under the wings of orthodoxy, which, if these people are liberals, is not their belief. I plead for consistency here. The orthodox may not be liberal or the liberal orthodox, but naturally, when a person actually becomes liberal, no matter where that person attends church, the essence of the belief held is Unitarian—if we define the elastic word liberal as Unitarian.

It is only a question of time, to my mind, when the generally accepted Protestant religious belief will depend not upon an orthodox view, but a Unitarian view. A thought of one is revelation completed—or the other revelation continued. Then every one will be permitted to hold individual views, as Unitarians do now, only presuming that every attitude will be perfected in the atmosphere of reason and science and all permeated and inspired by the verities of life as prompted by the inward aspirations. And perhaps man will do away with all these names a long time hence and there shall be no "doxy" or "ism" but just religion, seeking and finding God—soul to soul communion and realization of the Father—all accomplished in earnestness and through methods that are at one with life as we know it, with a real and not unreal theology; so that religion shall be life, and prayer shall be the daily thought and work. FRED ALBAN WEIL.

Harvard University, Cambridge, Feb. 19, 1907.

Dear Sir: I did not have time to answer your inquiry of January 29 within the time you mentioned. I will say now that modern Liberal Orthodoxy does not seem to me to differ essentially from what is called Unitarianism—a vague and comprehensive term. The Liberal Orthodox in these parts use some biblical phrases which Unitarians do not use, and they occasionally show dislike for doctrines which the Unitarians accept, though they never emphasize them—such, for instance, as Universalism. The Unitarians that I know ask what a man's character is, or what his deeds are, and very seldom what his creed it, or what his beliefs are. Some of my Liberal Orthodox friends still seem to attach importance to an archaic creed or to church membership. The Liberal Orthodox seem to me still to take the Bible more literally than the Unitarians do. You perceive that these diversities are by no means essential. Among biblical scholars of high attainments I see no difference between Unitarians and the Liberal Orthodox. They all seem to think and work alike. Very truly yours,

CHARLES W. ELIOT.

THE STUDY TABLE

Notes

Prof. Giddings, of Columbia University, has prepared "Readings in Descriptive and Historical Sociology," which is published by Macmillans of New York. The book cannot be criticised as a complete scheme of descriptive sociology. It is rather a tentative effort to furnish illustrations for those who are making a study of sociology. Of course a selection of this sort must reach a good ways outside of Prof. Giddings' personal studies. For instance, on page 72, an army of blackbirds is described flying Northward. All birds form these aggregations when moving either Northward or Southward—with few exceptions. The book as a whole is exceedingly interesting, as well as valuable for the purpose intended. The author carefully warns teachers against the use of such material as a substitute for inductive research on the part of students. We are coming to a time when our jumble of races and nationalities, complicated by prejudices and political bigotries, will compel us to make a more careful study of sociology. The American people is running into deep water just now, and will get into deeper. With one-fifth of all our crops failing of realization from a lack of help in planting, and another fifth from a lack of help in harvesting, this high and lofty American people is spending its intellectual and political force barring help out of the country—and the very best help we can get at that. There are just two things that we have got to have, in spite of political and sociological ignorance and stupidity, and these are, first, more help; and, second, better railroad service to transport our products to market. We may as well fix our minds tight on these two things, until we secure them. There is no more danger of wages being brought down by securing a necessary amount of help, with the additional cheapening of food products, than there is of the moon falling onto the earth. It is the direct and most positive interest of every laborer in America to so rapidly increase labor and laborers, that he shall be able to obtain his food and his clothes and material for building his house at cheap rates.

The Kinsman, from the same house, is by Mrs. Alfred Sidgwick—a sort of burlesque and travesty on other novels, I take it.

From the same house I have "The Steps of Life, or Essays on Happiness," by Carl Hilty, Professor of Constitutional Law in the University of Berne. The best thing in this book is the introduction by Prof. Peabody of Harvard. This book, like Wagner's Simple Life, lacks every bit of the strenuosity of common literature. I cannot say that I enjoy the pages any more for this deprivation of condiment. In fact I like a good deal of salt, and some pepper, in my books. Then, I dissent somewhat from Prof. Hilty. For instance, he says that nobility requires that we shall "no longer be animals in any direction—no longer in any way favor the merely physical being." I do not understand this, although I have heard a good deal about it since I have been able to read religious ethics. The fact is we *are physical beings,* and the law of real life and noble living does not require us to suppress our physicality, but to use it grandly. If I were to be born over again I would studiously aim to have bigger calves on my legs, and bigger muscles on my shoulders and arms, and I would have all the rest of my physical faculties developed; and then I would have them ruled and mastered by a *man.*

E. P. POWELL.

THE WATCH TOWER

Watchman, tell us of the night;
What its signs of promise are!

The Week

The Chicago Mayoralty Campaign.

Both parties have now formally made their nominations. Mayor Dunne, for a man who is not regarded as a politician, developed surprising strength in his party, administering a humiliating defeat to Carter Harrison, who had come on from California, and even extorting the nomination from the reluctant hands of the powerful capitalistic boss, Roger Sullivan. It is openly asserted that Dunne will be knifed by the very men who put him in nomination. His strength will be in his appeal to the common people, who have come to recognize in him a man who puts principle above party. At the same time it must be said that his active propaganda will be almost wholly dependent upon the outrageous demagogism and the constant appeal to class hatred of Hearst's paper, the *American*. The Republican party, blind to a great opportunity, has nominated with a shout of enthusiasm Postmaster Fred A. Busse, who is known only by his recent rapid rise as a professional politician. The "harmony" with which he was named simply means that in the recent factional fight between Deneen and Lorimer he was so shrewd as to carry water on both shoulders and antagonize nobody. A year or two ago he was "strong" enough to oust from the postmastership a man of unquestioned fitness. This year he has been so "strong" in the mayoralty race that men of far greater eminence and fitness were forced to retire. When asked what his principles would be he replied that whatever platform the Republicans adopted would be his platform. This in itself is enough to show that he is not a man whose name can be received with satisfaction by independents. If elected he will be the creature of the Republican machine. The man who placed him in nomination drew a picture of the type of man needed for so great an office as Mayor of Chicago, and then against that background projected a picture of Mr. Busse. The comparison was not a happy one. Chicago is not lacking in really great citizens; and this was the time of all times for the Republican party to have nominated one of them. The leading issue of the campaign will be the traction ordinances, which are supported by the Republicans and denounced by the Democrats, to whom the campaign nickname of the "Demo-M-O" party seems likely to stick. Upon this issue, in the opinion of the present writer, the Republicans ought to win.

The Sub-Treasury Theft.

The disappearance from the assorting teller's cage in the Chicago Sub-Treasury of $173,000 in bills of the denomination of $1,000 and over has created a puzzle of intense interest to the type of mind that is interested in detective stories. It is the second largest theft in the history of the United States Treasury. Thus far no clue of importance has developed, and the little group of men employed in the sub-treasury are having an uncomfortable time of it. The overwhelming probability of detection and unrelenting prosecution has usually led thieves to give Uncle Sam's cash box a wide berth, and thousand dollar bills are not a very negotiable commodity. The psychology of such a theft is difficult to penetrate.

Harriman on the Stand.

Before the Interstate Commerce Commission in New York Mr. E. H. Harriman made a very frank and outspoken witness, refusing only to answer some questions as to his own personal holdings. The outrageous manner in which the Alton Railroad had been exploited by a syndicate composed of Harriman, Gould, Stillman and Schiff was fully brought out on the witness stand. In general Mr. Harriman bore himself as a man who had nothing to conceal and nothing to be ashamed of, and who had conducted his operations in the interest of the corporations with which he was connected. He openly avowed his belief in the desirability of unlimited railroad consolidation and expressed a wish that he might carry on the good work of adding railroad to railroad so long as he lived. Neither would he admit that there should be any limit fixed to the size of dividends, so long as a road was well operated and its rates the same as those of other roads. He declared that nothing but the existence of the commission stood in the way of his acquiring at once such a railroad as the Santa Fe. After the examination Mr. Harriman made a trip to Washington, was an object of much interest in the gallery of the Senate, and made what seems to have been a pleasant call upon the President. The findings of the commission will be awaited with interest.

Panama Changes.

The resignation of Mr. Shonts is followed now by that of Chief Engineer John F. Stevens, who has thus far gained more glory than any one else from the Panama enterprise. Just what is back of all these changes does not fully appear; but the outcome is apparently a complete change of policy. All bids on the general contract have been rejected, and Major Goethals, of the army engineer corps, has been placed in charge on the Isthmus, with two assistants from the engineer corps under him. It looks as if the President had become wholly dissatisfied with the policy of depending on high-salaried and constantly resigning railroad officials and is inclined to give the army a chance to show what it can do.

New York Life Election.

The preliminary canvass of the nearly half a million votes cast indicates an overwhelming victory for the "administration ticket" as against that of the policyholders' committeee. The weakness of the latter was that many of its nominees lived at great distances from New York and it was doubtful if they would be able to give close attention to the affairs of the company. The election seems to indicate that the present administration of this great company has, after the terrific experience through which it has passed, the confidence of the public that it can be trusted to redeem its reputation.

The London Election.

Municipal ownership has received a serious setback by the defeat of the Progressive party in the recent election of the London County Council. The ambitious program of public service which has been inaugurated in the last ten years turns out to have been a disastrous failure. Extravagance and waste and mismanagement of every kind has brought the city to the verge of bankruptcy. There has been a great uprising of public indignation and the Progressives, who formerly held 83 of the 118 seats in the Council, emerge from this election with only 36. In this connection may be mentioned the fact that the report of an expert sent by the Chicago City Council to investigate municipally owned telephone systems in Europe develops the fact that while the rates are lower the service is exceedingly poor.

Judge Cleland's Experiments.

One of the new Municipal Court judges at the Maxwell Street Police Station, located in the Ghetto district, has been trying some interesting experiments, which remind one of the work of Judge Lindsey in Denver. A few weeks ago he tried the plan of summoning recreant husbands to his court room and paroling them to representative citizens of the district, obliging them to appear at his court room at frequent intervals and report a clean record on penalty of rearrest. Last week he summoned the saloonkeepers of the district, some 400 in number, to his court room on a day when the primary elections obliged the closing of saloons, and enlisted their coöperation in the work of restoring these broken families by keeping liquor away from the husbands. This last move is distinctly in the right direction. Treat the liquor dealer as a pariah and he will act as one. Treat him as a civilized being, with some public spirit in his heart, and he will respond to the appeal.

Senator Spooner Resigns.

In the days of the Senate's degeneracy Senator Spooner, of Wisconsin, more than almost any one else has helped to remind the nation of its former intellectual prestige. For many years he has been easily the ablest man on the floor, an unrivaled constitutional lawyer, and a man of great practical sense. On the conservative side of most questions, and usually also on the capitalistic side, he has not been a popular figure in the public eye. But his integrity and ability have never been questioned, and the fact that he retires from the Senate a comparatively poor man, in order to devote the next few years to making financial provision for his old age by a law practice which his sense of propriety did not permit him to continue while a member of the Senate, speaks volumes for the type of character which he represents.

The Suit Against Mrs. Eddy.

Mrs. Eddy's son and nephew have begun a suit in equity to secure an accounting of her property, alleging that she is incapable of managing her affairs and that there is reason to think advantage has been taken of her weakness by her secretary, Calvin A. Frye, and others. Former Senator Chandler has been retained as counsel. The suit looks very much like spite work, and it is doubtful if it can obtain standing in court. It forecasts, however, the probability that financial scandals will prove to be the millstone hanged about the neck of the Christian Science movement in the next stage of its history. W. B. T.

THE HOME

(Contributions for this Department should be sent to Mrs. William Kent, 5112 Kimbark avenue, Chicago.)

Helps to High Living

SUN.—The time that God grants to each of us is like a precious fabric which we may embroider with our best.

MON.—All that which has lived is necessary nourishment for new life.

TUES.—The Arab who builds a cabin with the marbles from the temples of Palmyra is more of a philosopher than all the guardians of the museums of London, of Paris, of Munich.

WED.—Think vigorously of great things and know that thought is the only reality of the world.

THURS.—Combats for honor; that alone is worthy of a man, and if it happens thee to receive wounds, shed thy blood like beneficent dew and smile.

FRI.—I ought not to fear to survive my own people so long as there are men in the world; for there are always some whom one can love.

SAT.—Irony and pity a re two good counselors: the one, who smiles makes life amiable; the other, who weeps, makes it sacred.

—*Anatole France.*

At Eventide

In our hearts celestial voices
Softly say:
"Day is passing, night is coming,
Kneel and pray;"

Father, we obey the summons;
Hear our cry.
Pity us and help our weakness,
Thou Most-High.

For the joys that most we cherish
Praised be Thou.
Good and gentle art Thou ever,
Hear us now.

We are only little children
Kneeling here—
And we want our loving Father
Always near.

Take us in Thy arms and keep us
As Thine own.
Gather us like little sunbeams
'Round Thy throne.

—*Marie Corelli.*

Luck in Clover

Yes, here's the secret: It is not your eager gadding quest that gets your four-leaved clover. Nor is it at all a matter of "sharp eyes." There is a "knack" about finding four-leaved clover, and this very knack of the so-called "lucky ones," implying as it does the operation of quest, observation, and common-sense, would logically argue a corresponding fulfillment of success in the affairs of daily life. For the observant clover hunter, if his mind and eye work together, soon learns that the "four-leaved" variety is fond of company, and that the whim of the plant which thus produces one such leaf is very apt to be humored in several others. Thus, having discerned *one* four-leaved clover, we assume a *tendency* in the parent plant, which further search often discloses, sometimes to our great surprise. If, for instance, this one extra leaflet brings such assurance of "good things" to come, what shall be said of a leaf with five or six leaflets—yes, seven, or perhaps eight—I might even add nine—a veritable little green rose of clover leaves, all on one stem, a stem which is sometimes plainly composite, of two or three adherent stems? All of these exuberant forms are to be found with diligent search, and often in the same close vicinity. Nor are these all the varied freaks which the plant will disclose for the seeking. Perhaps you may chance upon that four-leaved variety in which the extra leaflet stands upright in the midst of the three, and is transformed into a tapering cup. These elfin goblets are not exceedingly rare. Occasionally we may chance to find two of these supported by one or two perfect leaflets at the base. Or, if we are especially fortunate, our "good health" may be offered in three of the tiny beakers, not mere *apparent* cups, but with the edges of the goblets completely united, and which might be filled to the brim with dew.

A collection of the natural whims of the clover, both red and white, would make an interesting leaflet in our herbarium. In the hands of the floriculturist who should cultivate these eccentricities most remarkable varieties of clover might ensue. Fancy a clover plant with every leaf a cluster of tiny cups, or of leaves so doubled as to appear like green roses? Here is a chance for our boys and girls to experiment, and without much real labor, too. Both the red and white clovers are perennial—that is, they come up year after year from the same root. A plant which this year favors the "four-leaf" will doubtless follow the same example next year, and the seed from its flowers might also inherit and transmit the same peculiarity, possibly in an exaggerated degree; and careful selection from year to year, keeping the plants in a corner by themselves, might lead to some interesting results, especially if the tendency were further stimulated by enrichment of soil, to which the clover responds vigorously.

My experience with "clover luck" has been considerable. I believe I have found almost every possible eccentric combination of which the plant is naturally capable, a few of which I have here pictured.

My best success has been met in the "rowen" fields, or the growth after mowing, the energy of the plant, thus pruned as it were in its prime, finding immediate expression in an exuberance of luxuriant foliage, which, I think, inclines to a multiplication of leaves. I once sat down beside such a clump upon which I had discovered a single "four-leaf," and by dint of plucking and examining every leaf in the cluster, succeeded in obtaining thirty-nine specimens. "Why not make it forty while you are about it?" a friend of mine recently remarked, with evident incredulity. Well, I *tried* to, but after grubbing up the last embryo leaf at the ground, thirty-nine was my limit—all from one plant. The collection might be subdivided as follows: Four leaves, 22; five leaves, 7; six leaves, 3; seven leaves, 1; nine leaves, 1; cups and leaves, various, 5.

At another time I spied a single five-leaved in a dense bed of rowen clover at the road-side, and seating myself close beside it, calculating on this habit of the plant, I vowed I would not get up until I had collected forty multiple leaves. I soon obtained more than this number.

The clover-leaf quest is a good eye-sharpener. Which of our boys can show us the best record?

I wonder if any of my young readers have ever seen how the clover says its prayers and goes to sleep, with its two side leaflets folded together like reverent palms, and the terminal leaflet bowed above them? So the normal leaf spends the night in the dews. I often wonder what adjustment is arrived at when so many leaflets conspire to confuse.

My clover hunting has been confined to the red and white clovers, both species having common tendencies. In the red, the leaves being larger, the freaks are more conspicuous, but the cup forms seem more commonly identified with the white.—*William Hamilton Gibson, in Eye Spy.*

PUBLISHED WEEKLY | UNITY | ESTABLISHED 1878

THE UNITY PUBLISHING COMPANY

ABRAHAM LINCOLN CENTRE

Entered at Chicago, Ill., Postoffice as Second Class Matter

$2.00 PER ANNUM

SENIOR EDITOR: JENKIN LLOYD JONES
ASSISTANT EDITOR: EDITH LACKERSTEEN
DEPARTMENT EDITORS: CYRUS A. OSBORNE, MRS. WM. KENT

THE WATCH TOWER:
Theodore D. Bacon
Willard B. Thorp Payson S. Wild

Editorial Contributors
Jane Addams
Wilson M. Backus
James A. Blaisdell
Richard W. Boynton
Fred'k W. Burlingham
Francis A. Christie
Joseph H. Crooker
Robert C. Denison
John Faville
Fred V. Hawley
Chas. R. Henderson
Emil G. Hirsch
Newton Mann
E. P. Powell
Granville Ross Pike
Wm. M. Salter
Albion W. Small
Frederick Starr
Joseph Stolz
Hiram W. Thomas
Oscar L. Triggs
Eugene G. Updike
Fred Alban Weil
R. A. White

THE FIELD

"The World is my Country, to do good is my Religion."

Foreign Notes

"LA ESCUELA MODERNA"—PEACE TEACHING IN SPAIN.—W. Heaford, compiler of International Notes for *Concord*, the English peace journal, writes in the following interesting fashion of Francisco Ferrer, the schools and the teaching founded and developed by him in Spain.

"I have received from Barcelona thirty-one volumes, being the publications of 'La Escuela Moderna.' 'The Modern School' was founded by Francisco Ferrer five years ago, and has ramified from its center at Barcelona into many towns and provinces of Spain. The actual number of these schools—purely secular in character—was fifty-one. They are now all suppressed by the government, the property of the Escuela Moderna has been seized, whilst its founder, Ferrer, has been nearly seven months under arrest on the empty charge of being an instigator of or accessory to the bomb outrage of May 31. In these schools systematic teaching of the principles of human brotherhood and the inculcation of an enlightened hatred of war was made a distinctive feature. All of these publications, dealing with history, evolution, comparative mythology, sociology, and ethics, are instilled with the deepest philosophy and the highest humanity. Nothing more admirable could well be designed than the well-printed, pleasing-looking volumes by men such as Réclus, Letourneau, Estévanez, Lluria, Dr. Odon de Buen and others, which the generous initiative and self-sacrifice of Ferrer presented to the pedagogy of his country and made the text books and primers of the admirable schools which he founded. Two amongst these volumes call now for special encomium. One is entitled, 'Patriotism and Colonization,' and is preceded by a preface by Réclus. It consists of a most interesting selection of short extracts from a wide range of authors exposing the excesses committed in all times and under every flag during the process of 'vindicating the honor of the country,' and spreading the blessings of civilization among heathen people with horrid dark skins. Novikow, Flammarion, H. Spencer, Tolstoi, Dr. Maudsley, Winwood Reade, Boucher de Perthes are amongst the authors placed under contribution. A more interesting volume on the subject in hand it would be difficult to name. This book formed the *third* reading book in the schools of the Escuela Moderna! The other volume I wish to mention is a series of exercises in manuscript, consisting of a choice collection of extracts, called 'Thoughts on Anti-Militarism.' The idea is to train the scholars in the reading of difficult and varied forms of manuscript, and at the same time entertain and instruct their minds by offering to their contemplation the ripe reflections of the world's choicest thinkers in favor of peace as opposed to the senseless butcheries and brutalities of war.

"I single out these two volumes merely because they are specifically directed to the question of anti-militarism, though I should like to remark that the main undercurrent of all the volumes is directed to the same purpose. It is lamentable that such a splendid experiment in pedagogy should be suppressed and its author persecuted by the reactionaries in Spain for purely repressive reasons. An influential movement on behalf of Ferrer, for his sake and the sake of the schools, is being organized in every country in Europe, and hopes are entertained that in face of the protest of the many eminent men—like Anatole France, Buisson, Salmeron, Rapisardi and many others—supporting this movement, the Spanish government may recall the destroying angels of Jesuitism who have swooped down on the secular schools of Spain and fastened their fangs upon Ferrer, who gave his fortune for their founding and maintenance."

That such new departures in pedagogy should have arisen in Spain is as encouraging as the tendency in English schools, noted in the same issue of *Concord*, is regrettable.

Some of the headmasters of the public schools appear to be almost fanatics in their desire to act as advance agents for the National Service League, we are told, and to militarize the schools under their charge. Some of them have even gone so far as to declare that the rifle corps (to consist apparently of all boys over twelve) should be "not a separate entity from, but an outcome of the school organization."

In our own country the movement toward at least a certain amount of peace instruction in the public schools is steadily gaining ground. One piece of work

GUARANTEE

Only legitimate lines of business will be admitted to these columns, and only those firms who will "make good" on all offers will be retained. *We therefore absolutely guarantee all advertisements herein.* If any subscriber reports that money sent to an advertiser has been misappropriated or falsely applied, or in any way a plain deception has been practiced, we will investigate the case and if charge is true we will make good the loss to our subscriber.

UNITY PUBLISHING COMPANY.

Prof. L. S. BLISS

Expert Swedish and Osteopathic Massage, Electro-Therapeutics, Radiant Heat, Physical Culture Movements.

Special attention to Rheumatism, Sprained Limbs or Jornts, Indigestion, Constipation, Nervous Disorders.

Treatment at Patient's Residence.

Refer by Permission to
Edward Swift, 50th and Greenwood Ave.
D. A. Eacult, 18 Woodlawn Park.
D. B. Woodbury, 4328 Lake Ave.
Dr. C. Davidson, Reliance Building.
Dr. T. Murphy, 100 State Street
Dr. E. Pettijohn, 5034 Washington Ave.

Residence 3410 Calumet Avenue

PHONE DOUGLAS 4168

HAND SAPOLIO

FOR TOILET AND BATH

Delicate enough for the softest skin, and yet efficacious in removing any stain. Keeps the skin in perfect condition. In the bath gives all the desirable after-effects of a Turkish bath. It should be on every washstand.

ALL GROCERS AND DRUGGISTS

Your Property

should have careful and intelligent attention. Is it being handled in that manner now?

If not, suppose you give us a trial

We pride ourselves on our record. Our clients and our tenants are our best advertisers.

REAL ESTATE, RENTING, LOANS and INSURANCE

L. M. SMITH & BRO.

Cor. Oakwood and Drexel Blvds.

Phone Douglas 848. CHICAGO

for the reorganized Chicago Peace Society to undertake is the bringing both city and state into line with this movement, and securing the observance here as elsewhere, of May 18, the anniversary of the opening of the first Hague Conference, as Peace Day in all our schools. Surely people and legislatures that have so generally recognized the beauty and the educational value of Arbor Day and Bird Day will not be very slow to perceive the much greater significance of a day set apart for the especial inculcation of ideals of international peace. M. E. H.

A SPLENDID OFFER

Through the kindness of a friend UNITY has secured a number of copies of the

Evolution of a Great Literature

By NEWTON MANN, D. D.

Perhaps the most valuable and complete of the many reeent books on the Hebrew Bible. Published at $2.50 and never sold less than $1.88, we are able to offer this book (while supply lasts)

FREE

with a new subscription to UNITY at $2.00. Address

UNITY, LINCOLN CENTRE CHICAGO

His Last Week

The last two years thousands of copies of this little book, prepared by the Congregational and Baptist pastors of Oak Park, Ill., have been sold all over the country, and the demand still continues. Many pastors are putting copies in the hands of every church member. Prices, prepaid: 1 copy, 7c; 10 to 49 copies, 6c; 50 to 500 copies, 5c each.

The Week of Passion

The same volume, with notes and interpretations. Paper, 15c; 15 copies, 10c each.

UNITY PUBLISHING COMPANY

Dr. WALTER E. ELFRINK

Osteopathic Treatment, Electric Sun-Baths, Alternating Baths, Vibration, Dietetic Advice

Suite 507 Burton Building, 39 State St., Chicago
Phone Central 3670

Literature and information about this Drugless Treatment for ALL diseases free if you will call mailed if you enclose stamp.

W. G. Valentine ....DRUGGIST

Open All Night 3900 Cottage Grove Ave., Chicago

M. WILSCHKE PHOTOGRAPHER

Phone, Doug. 7380 3523 Cottage Grove Ave.

Ideal Cream

For Chapped and Rough Skin

Prepared by WILLIAM F. DATZ, PRESCRIPTION DRUGGIST

N. E. Cor. 39th St. and Vincennes Ave.

OAKLAND Livery and Boarding Stable
183 East Thirty-Ninth Street
E. D. BILLINGS, Proprietor
Horses Bought and Sold on Commission Saddle Horses a Specialty
TELEPHONE DOUGLAS 650

GOOD SHOES LOW PRICES

Coman & Munger

Phone Doug. 6577 3948 Cottage Grove Ave.

For High Class Work Try **Bissell Hand Laundry**

231-235 E. Thirty-Ninth St.

Near Langley Ave. Phone Douglas 1003

KENWOOD FLORAL Co.

HENRY HILMERS, Prop.
Phone Oakland 78. 192 E. 47th Street
Choice Plants and Cut Flowers

SAMUEL A. NAHIN

Ladies' Tailor and Habit Maker

Suite 1513-1514 Masonic Temple Phone Central 4562

PRINTING

The kind that makes you feel glad every time you look at it is the kind you get at the

Oakland Printing House 55 East 39th Street Phone Doug. 4305

The Cheapest Place to Buy Your

Window Shades

IS AT THE

AMERICAN SHADE FACTORY

791 E. Forty-Seventh Street

Near Indiana Ave. Telephone Oakland 3508

We also clean and repair shades.

Phone Oakland 415 The newly opened 574 47th Street

Forestville Ave. Flower Shop

will for the accommodation of its patrons always carry a complete stock of all seasonable

CUT FLOWERS AND PLANTS

We shall be pleased to furnish estimates on all decorations. We also carry a full stock of outdoor plants for gardens, boxes and vases.

Respectfully,

Try Us JULIUS A. SCHNAPP, Prop.
LATE WITH MUIR

TELEPHONE OAKLAND 1269

H. ZEISS

Tailor

For Ladies and Gentlemen

SEVEN and NINE
EAST FORTY-SEVENTH STREET

Phones: Oakland 51, Drexel 5654, United 1038

ADAMS BROS.

Drexel Stables

171 and 173 E. Forty-Third St.

Carriages, Cabs, One-Horse Broughams, Theatre Coaches, Light Livery and Boarding.

OPEN ALL NIGHT.

TEL. OAKLAND 657

WM. D. ELMSTROM

Wholesale **COAL** .....Retail

RAIL YARD:
Cor. 42d St. and Lake Av.

Kindly mention UNITY to advertisers.

SIDNEY WANZER & SONS
305-7 Thirtieth Street
Telephone Douglas 817
6313-15 Kimbark Avenue
Telephone Hyde Park 107
WANZER'S Germ-no TRADE MARK
Pure Milk Pasteurized
Delicious Cream

PFLEIDERER'S
Christian Origins
Translated by
DANIEL A. HUEBSCH, Ph. D.
REDUCED PRICE, $1.50 NET
"The most important religious work that has appeared in the last year."—The Arena.
SEND FOR LIST OF PUBLICATIONS and special circular of above book.
B. W. HUEBSCH, New York

F. HOPE & SON
Painting and Decorating
Painters' Supplies
We are Distributers for ACME PAINTS, Varnishes, etc.
3821 Cottage Grove Ave.
Tel. Douglas 665 CHICAGO
ESTIMATES FURNISHED

Bowman Dairy Company
MILK BOTTLED IN THE COUNTRY

Finest Cream Butter Churned Daily
Choicest Buttermilk
So. Side:
4221-29 State Street
CHICAGO EVANSTON OAK PARK

THE TOWER HILL ENCAMPMENT

JULY 1 TO SEPTEMBER 15, 1907

This sylvan retreat and riverside glen is a poem of the great artist set to the music of the woods and the hills, the rocks and the waters where summer breezes help potently to "bring life and immortality to light." He must be pitied indeed who can come to such an oasis of earth, so near to Nature's heart and not hear its beating or keep step to its pulsing.

"Nature, so far as in her lies,
Imitates God and turns her face to every land beneath the skies;
Counts nothing she meets with base,
But lives and loves in every place."

Tower Hill is situated on the Wisconsin River, thirty-five miles west of Madison and 180 miles from Chicago. It is three miles from Spring Green, the railroad station on Prairie du Chien division of the C., M. & St. P. R. R. It is the summer residence of Jenkin Lloyd Jones and the restful retreat of some forty or more people who prefer rest to rush, spiritual comfort to excitement and style, communion with nature to "Summer Resort" delusion, fellowship with the birds and the trees to the turmoil of "society." Pure air, pure water, wooded acres, the wide, sweeping river, the flowers in nature's garden, the anthems and the hallelujahs of birds and beasts, all the glories of nature gladden the life, rest the mind, refresh the spirit, open windows of the soul toward the mountain heights of life.

Tower Hill owns its own cows affording an abundance of pure milk; cultivates its own garden which yields a full variety of fresh vegetables.

THE SUMMER SCHOOL

Beginning July 15, the regular five weeks' summer school will be conducted by Mr. Jones and will include a course in Religion, a study of the Apocrypha, and such excursions among the poets and prophets of nature, truth and life, as the attendants at the school may elect.

During the week August 4 to 9 a ministerial retreat will be held at Tower Hill, to which our ministerial friends are invited for the purpose of studying some recent books and measuring the recent tides and prophecies of religious import.

A few cottages are available for the season and other conveniences are adequate for transient guests. Expenses are very moderate and all conditions comfortable and delightful. For particulars address

MRS. EDITH LACKERSTEEN

at Abraham Lincoln Centre, Chicago, until July 1; after July 1 at Spring Green, Wis.